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ABSTRACT

A study was made of early childhood practices among Asian populations to meet the information needs of public school in the United States which serve students ethnically Asian. The focus of the report is on the demographic nature of the Asian population, the cultural characteristics of the most frequent subgroups of Asian-Americans, and the impact of cultural characteristics on the childrearing practices of families. The report also provides a review of the literature and research of the past 25 years (1961 - 1986). Groups described include Japanese, Chinese, Filipinos, Indochinese, Koreans, Hawaiians, and Samoans. Appendices provide tables of demographic data, articles of Japanese educational policy, and a curriculum for elementary schools in Japan. (Author/RH)

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ANALYSIS OF ASIAN-AMERICAN EARLY CHILDHOOD PRACTICES AND THEIR IMPLICATIONS FOR EARLY CHILDHOOD EDUCATION

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I. INTRODUCTION

John Naisbitt in Megatrends describes the change "from a national economy to a world economy." Naisbitt continues to analyze the focus on the global perspective when he states:

> Japan is number one but that is like a new champion in a declining sport. But it is not so much like Japan is taking our place. For Japan, in turn, is being challenged by Singapore, South Korea, and Brazil - the dazzling economies of the Third World nations. Yesterday is over, and tomorrow is not going to last forever either. (Naisbitt 1982)

The globalization of economies is concommitant with a resurgence of interest in culture, ethnicity, and languages. When the world draws closer together and becomes one collective, interrelated society, we, as human beings, react by affirming our distinctions and our unique qualities. According to Naisbitt an interdependent global economy has fostered a renewed "cultural and linguistic assertiveness" that will "make the Swedes become more Swedish, the Chinese more Chinese. And the French, God help us, more French." (Naisbitt 1982)

The increasing global nature of society makes it imperative that American public schools become cognizant of the cross-cultural variables and characteristics unique to the various societies in the world. The American public

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schools can no longer survive under the outmoded philosophy of 125 years ago when "writers believed that the world would one day have one language: English." (Naisbitt 1982)

The United States Immigration and Naturalization Service immigration figures for the years 1820 - 1977 certainly support Naisbitt's contention that America is a global society comprised of representatives from all ethnic and racial segments of the population. According to the immigration chart in the 1980 Hammond Almanac Asian immigration figures for the years 1820 - 1977 totaled 2,610, 164. In 1977 alone, the Asian immigration figures were 150, 842. This figure is only surpassed by immigration from countries in the western hemisphere (i.e. Canada, Mexico, Central and South America). The 1980 United States Census reported 2,539,777 total persons of Asian decent living in the the United States. This data clearly indicates the increase in Asian populations in the United States especially from the areas of Indochina, Japan, and China. Due to this significant increase in population and the rise of an unique ethnic minority, information must be available regarding the nature of Asian-Americans and Asian cultures. (see Appendix a)

Information and studies must be available to delineate cultural variables and culture-specific child-rearing practices in order to assist the Public schools in the development of educational practices that will simultanenously assimilate the Asian student into the new

American culture and accommodate the traditional culture of the Asian-American.

II. STATEMENT OF THE PROBLEM

What are the implications for educational practices based on an analysis of the nature of Asian-American cultures?

RESEARCH QUESTIONS

1. What is the demographic nature of the Asian-American population (e.g. population figures, dispersal and geographic location of major subgroups)?

2. What are the cultural characteristics of the most frequent sub-groups of Asian-Americans?

3. How do these cultural characteristics impact child-rearing practices in the various sub-groups of Asian-American families?

LIMITATIONS

This paper will be limited to a review of the literature and research on the nature of Asian-American ethnic groups for the past twenty-five years.

The paper will operate within the parameters of the definitions included in the following section.

DEFINITIONS

Assimilate - to absorb a minority population into the dominant cultural tradition

Accommodate - to reconcile and bring into agreement the values and cultural traditions of the dominant population and the minority population without destroying the unique elements of either

Child-rearing Practices - the acts performed by the family in order to foster adult behavior in the child

Culture - the characteristics of an ethnic group

Cultural Pluralism - the movement to recognize and preserve the unique traditions, languages, culture of various racial and ethnic minorities

Discipline - training that corrects, molds, or perfects mental faculties and moral character

Ethnic Group - a large group of people or race that are classed together according to common customs and traits

Extended family - a family grouping that may include parents, grandparents, aunts, uncles, etc

Family Constellation - the nature and organization of the family group

Matriarchial - mother dominant family constellation

Melting Pot - the early 1900's American concept that attempted to deal with rising immigration through cultural assimilation and absorption

Nuclear family - family constellation that is limited to the parents and children only

Nurturing - fostering the social, emoptional, and cognitive growth of the individual

Patriarchial - father dominant family constellation

Sub-culture - a smaller group within a race or ethnic classification that exhibits characteristics of the major culture as well as certain unique characteristics

Value - a character trait that is considered desirable and worthwhile

II. Demographic Information on the Asian American Populations (in answer to research question number 1)

Population data based 1970 and 1977 United States census reports. The 1970 United States Census revealed the people of Asian and Pacific Island descent constitute a significant minority (Kitano 1980).

The Statisical Abstract of the United States 1985 reports that Japanese, Chinese, Filipino, Vietnamese, Korean, Hawaiian, and Samoan combined populations in America

numbered over three million and were increasing rapidly through new births and continued immigration.

In the order of frequency these sub-cultures are:

1. Chinese - 894,000 persons
2. Filipinos - 795,000 persons
3. Japanese - 791,000 persons
4. Korean - 377,000 persons
5. Vietnamese - 215,000 persoons
6. Hawaiians - 202,000

7. Samoans - an estimated 48,250 reside primarily in California and Hawaii (Kitano, p.13)

II. Findings for the Most Frequent Subcultures (in answer research question number 2)

JAPANESE

There are two general features that characterize the Japanese American culture. These two features are built on long-standing cultural traditions that have influenced and continue to effect the psychological development of the Japanese. The features are: cultural values and family structure. Both the Japanese and Chinese value obedience, dependence on the family, formality in interpersonal relationships, and restraint in the expression of emotions (Sue 1973). The Japanese family constellation is structured to avoid and inhibit conflict and to foster extended

dependency (Shigaki 1983). The lines of authority are patriarchial. Family members have well defined roles and clearly delineated positions of power. The role of the matriarch in the Japanese family is to provide the education and nurturing necessary for the child. The Japanese Mother has been referred to as "the Best 'Jewish Mother' in the world" due to the extreme achivement pressures that Japanese mothers place on the child (Garfinkel 1983). Harmony is to be maintained at all costs within the family structure. There are formal rules to be followed such as avoidance of public displays of strong emotions.

A review of studies involving maternal care and nurturing (Caudill 1971) indicate that Japanese mothers were observed to do more lulling and rocking which tends to produce passive, low active infants. This practice would be in agreement with the cultural value that Japanese place on harmony and maintenance of control of emotional responses. An interesting study on sleeping patterns in the Japanese family found that regardless of availability of space the 90% of the children continued to sleep with both parents. With the birth of a second child, the first child was likely to sleep with father or extended female kin such as aunt or grandmother. In 79% of the cases the child coslept with an adult until ten years of age (Caudill and Plath 1966). This study would lend support to the Japanese values of dependency, emotional and physical bonding to adults.

Studies of Japanese child-rearing practices are also consistent with the cultural value of control with minimal verbal and overt actions. Studies of Japanese child-rearing practices reflect several major premises. The first premise is that the mother-child bond in Japan is considered very intense. The Japanese mother strives to establish an emotional tie to her child (Vogel 1967). The second premise is that the pre-school child has not yet reached the age of understanding and should be indulged (Hara and Wagatsuma 1974). In line with these premises, the child is expected to maintain emotional bonds and dependence on the parent and only secondarily develop self-reliance. The Japanese parent wants the child to be "suano" (receptive to adult expections), however the Japanese parent does not "go against the child in order to achieve understanding of the expectations" (Conroy et al 1980).

The Japanese mother controls behavior and disciplines through indirect measures rather than direct confrontation of the child. Japanese mothers rely on persuasion and reasoning rather than physical punishment in order to gain compliance. Parents use verbal interaction to invoke fear of personal ridicule and shame on the family (to lose "face" or self-esteem in the Japanese culture is the greatest fear). Parents refer to the sense of duty and obligation in order to control (Shigaki 1983). Verbal corrective measures are used less frequently to alter behavior than redirecting the child's attention by providing

a distracting stimulus to refocus the child's attention in a positive manner (Conroy et al 1980).

CHINESE

The Chinese culture emphasizes tradition, conformity, respect for authority, submergence of individuality, and intolerence of ambiguity. Much like the Japanese, the Chinese value family loyalty and unity (Kitano 1980). Outsiders are distrusted and there is little concern for the social welfare of those outside the family constellation. The Chinese family constellation has traditionally been structured on the extended family model. The agarian, rural nature of China necessitated large families in order to survive. In spite of the Cultural Revolution, the Maoist ideology that emphasizes the needs of the society seems to continue to take precedence over the needs of the individual (Gentry 1981).

The recent controversy in China on the nature of the family unit represents an example of the conflict between the political value system and traditional family value in China. "May you have a hundred sons and a thousand grandsons" is a traditional blessing for Chinese newlyweds. The recent campaign to control family size that has been initiated in several Chinese cities is to limit families to one child is facing conflict with the traditional value of family loyalty and unity. To encourage the use of birth

control measures, families with only one child will be awarded 100 yuan and a thermos. Women undergoing contraceptive procedures or abortions will be given paid sick leave. Families that do not comply with the birth control regulations are assessed excessive bith fees and may be denied promotions, bonuses, or rewards for one year (Rubenstein 1982).

The controversy regarding family size may be resolved in the light of the political structure of the Chinese culture. The Moaist ideology prioritizes the needs of the society as a whole. The societal needs must take precedence over the needs of the individual or the family unit. In China, where approximately, one fourth of the world's population lives, it is essential for the survival of the country to reduce population. The national government's commitment to the Four Modernizations (Science, Agriculture, Industry, and Defense) is an attempt to meet the changing needs of a society in Naisbitt's "global economy." It is highly likely that the Chinese will accomplish the goals of the Four Modernizations due to the Chinese highly developed sense and unity of purpose (Burton 1986). In order to accomplish this purpose the Chinese have made a firm commitment to education which is likely to continue for some time.

The Chinese mother, much like the Japanese mother, controls behavior through an emphasis on guilt and shame in contrast to the American use of external rewards and punishment (Yankelovich et al 1977). A study of

child-rearing practices in the United States seems to indicate that conflict and child resistance to parental wishes is to be expected which is in direct opposition to the child-rearing practices of the Chinese parent.

A study of Chinese Americans supports the persistence of traditional values and family structure in spite of attempts to assimilate Chinese immigrants into the prevailing Anglo-Culture (Kitano 1980). In another study regarding cultural elements and values of the Chinese, the traditional value of familial obligations and loyalty to the elderly Chinese is being discarded and replaced by the American value system. The collective efforts of the extended and nuclear family had traditionally cared for the elderly. At the present time in American society both the elderly and the young Chinese Americans feel more comfortable living apart (Wong 1976). These contrasting studies demonstrate lack of consistency in research when analzing any cultural group. Generalizations of any culture, ethnic or racial group should be include a proviso that significant variations within the group can still occur.

FILIPINOS

The nature of the Filipino culture must be analyzed in the context of an historical perspective. In spite of the the fact that the Phillipines have had a long history of a unique and elaborate ancient civilization, this past has not become a major part of the Filipino cultural system of

today. Colonization has distorted and significantly altered the Filipino perceptions about themselves and their values.

There are 111 linguistic, cultural, and racial groups in the Philipines speaking a total of 70 languages. The major groups are: Tagalog, Cebuano, Ilocano, Hiligayon, Bicol, Waray, Pampango, Panganisian, and Marano. Although the Phillipines has a national language called Filipino, the primary language is still English with a small minority of Spanish speaking areas.

The western attempts at colonization began in the 16th century when the Spaniards systematically set about to uproot the traditional Filipine culture by exposing the Filipinos to Western civilization. The Spanish political and religious systems replaced the existing laws on marriage, public and private ownership, obligations, crimes against personal and institutional behavior. At the end of the 20th century another cultural model replaced the imposed Spanish culture when the Americans "liberated" the Filipinos from the Spanish. American thoughts, values, and practices were introduced as desirable and civilized.

The Philipines is presently in a state of transformation and reconstruction under its new president. The country is striving to achieve equity, justice and economic betterment. A search for national identity and a resurgence of nationalism is exemplified in the all-out support for what is truly Filipino in the field of politics, art, culture, and education. In addition to the changing

political structure of the Philipines, the economic conditions of the Philipines must also be considered in understanding the culture and values of the Philipines. According to a recent study on child-rearing practices (Minoza et al 1984) differing social classes and geographic locations result in alternative child-rearing practices. In this study rural mothers, urban lower mothers, and urban middle class mothers exhibited different child-rearing practices. The urban-middle mothers tended to develop more dependence than either the rural or lower urban mothers. The rural mothers were less concerned with basic skill development such as toileting, eating, and dressing. Rural children tended to be more conforming than urban children.

Since the Filipino people come from so many tribal and racial origins, it is difficult to speak in general terms regarding the values unique to the Philipines. A generalization that may be made, however, is that the Phillipines reflect cultural and language diversity. This cultural diversity is the result of attempts to accommodate and assimilate the various cultures and values that have been superimposed on the original culture of the Philipines (Kitano 1980).

VIETNAMESE

Vietnamese immigrants in America have several "unique" obstacles to overcome that other ethnic subcultures do not.

The large influx of Vietnamese must be both assimilated (absorbed into the "melting pot" of the prevailing Anglo culture) and accommodated (recognized and identified in order to promote "cultural pluralism"). It is important that educators understand the cultural and historical conflicts that resulted in these unique obstacles.

The "Vietnamese" began major immigration to the United States in the 1970's, fleeing the war-torn Southeast Asian environment. Unlike many other immigrants, the new arrivals from Southeast Asia did not have established ethnic neighborhoods, publications, informational resources, national organizations, or churches representing their specific culture. The new immigrants were in essence "on their own" in attempts to become assimilated into the prevailing culture (West 1983).

In addition to the lack of support groups, the new arrivals could not rely upon the Asian population that was established in the United States. Although there had been significant numbers of other Asian populations (Japanese, Chinese, Koreans, Filipinos) established in the United States, the commonality between the new Southeast Asian refugees and the existing Asian population were limited primarily to religion. The exact nature of the language and culture of the "new population" of Southeast Asian immigrants was not available.

The "new immigrants" of Southeast Asian faced yet another obstacle in their attempts at accommodation and

assimilation. Many people refer to the Southeast Asian as "Vietnamese." In actuality, Vietnam represents only one of many Indochinese countries. Included in the label of Indochinese should be representatives of Vietnam, Cambodia, Thailand, and Laos. Each of these countries has unique cultural and linguistic characteristics. The various member countries of Indochina have had a long history of bitter feelings as a result of conflicting nationalism and ethnic groups. Education in the American public schools is sadly lacking an understanding of non-European history and culture. This gap in our education can result in misunderstandings between the "new refugees" and the established culture as well as the failure to assimilate and accommodate the large group of "new arrivals" from Southeast Asia.

Like many other countries throughout the world there exist levels of acceptable minorities and social classes within the Indochinese cultures. Chinese ethnic groups are acceptable in most countries with the exception of Thailand. Thailand harbors resentment for the Chinese who absorbed their rice mills in the 1930's. There exists in all Indochinese countries a highly stratified social class system that is loosely based on the rural-urban division. Concommitant with the rural-urban class system is the classification of social class based on education and wealth. The early refugees of war-torn Vietnam were the well-educated professionals or civil employees. This

stratum of Indochinese immigrants was able to retain its culture, learn a new language, find employment, and assimilate the middle-class American norms. The more recent immigrants tend to be from lower Indochinese socio-economic levels ("the Boat People" "Hill People") and are finding adjustment to the American culture slow and difficult.

The communication systems of the various Indochinese cultures present yet another obstacle to the accommodation of Southeast Asians. The failure of the Indochinese to speak English is only one communication problem for the Indochinese. The complicated linguistic patterns of the Indochinese make even the simple task of calling an Indochinese by name a serious problem that is often resolved by avoidance.

In addition, the Indochinese hold different views on verbal and non-verbal communication. Some non-verval Anglo-American communications can cause misunderstandings. Generally, in Southeast Asia public displays of physical contact between same sexes is accepted, but public displays of physical contact between opposite sexes is not acceptable. Co-educational activities and the Anglo-American freedom between the sexes such as dating is contrary to the beliefs of the Indochinese. Physical contact of the head is also considered taboo among many of the Indochinese. Various explanations of this custom include: the religious view that the head is sacred and contains the person's soul or the health rationale that goes

back to the fear that infant mortality rates will increase if the fontanel is damaged.

The Indochinese, much like the Chinese and Japanese Asian Sub-cultures value self-effacement and "saving face." This form of reserve is often difficult for the "verbal, outgoing" Anglo-American to comprehend and may lead to another failure in communication. Girls are expected to speak in quiet, modulated tones. Both sexes are expected to respect elders and to assure that the "Cult of the Ancestors" are never shamed by public displays of either recognition or punishment. The self-contained, extended family unit negates seeking help or support from outside agencies or resources. Outsiders (including teachers, psychologists, etc) involved in the family constellation would cause the family to "lose face" in the eyes of the Ancestors.

The "Cult of the Ancestors" has established the male-dominant, patrilinear family constellation. The father's role of procreation and the continuity of the family line is of paramount importance in the Indochinese culture. The position of eldest son also carries considerable responsibility in the family unit as well as repect due to his role as replacement for the ruling patriarch. In the liberated American society that values equality of the sexes, the Indochinese male is often seen as chauvinistic and self-centered as result of the emphasis on his position within the family.

To consider the Indochinese culture in isolation from the catastrophic influences of the most recent Vietnamese War would neglect a major component of the Indochinese cultural development. The Indochinese family structure, the nature of the division of labor within the family, and values are under attack due to the immigration that resulted from this devastating war. Many families were separated or destroyed totally. The father's traditional role in the new culture is one of ridicule and degradation, not respect or dominance. The fear and horror of the bombings and destruction have left lasting emotional scars that will not be allowed to heal in the light of the refusal to seek outside help. The reserve and control that exists in the traditional culture is in direct conflict with the openness of the Anglo-American culture.

Assimilation and accommodation of this new sub-culture of Asians is essential but cannot be accomplished without a clear understanding of the cultural and historical factors that contribute to the unique nature of the new arrivals.

KOREANS

The wide dispersal and immigration patterns of the Korean population resulted in relative isolation and rapid absorption of the unique features of Korean culture. Due to the small populations within Korean centers little research has been conducted on the Korean culture. The staggered immigration patterns of the Korean-American families (first

one family member arrives, settles into the dominant culture and then sends for others) has led to long periods of isolation and separation as well as major discrepancies in cultural accomodation and assimilation between the early immigrants and the recent arrivals.

Some studies have been conducted to provide insights into the nature of the Korean sub-culture. Korean Americans are rarely exposed to their own culture within the public school system. Often a Korean is mistaken for a Chinese or Japanese (Hahn and Dobb 1975). This feeling of ethinic isolation results in inferiority feelings regarding physical appearance and popularity. According to an interview with Mr. Song, a representative of the Korean Embassy, private Korean schools, operated on Saturdays, attempt to maintain the unique features of the Korean cultural heritage (language, martial arts, cultural arts) and eliminate the the feelings of inferiority and isolation that resulted from the ethnic isolation. Korean American children also compensate for lower self-esteem through achievement in school. Parents' positive attitudes and child-rearing practices are believed to account for high school-related self-concept scores (Chang 1975).

Hawaiians

Some research has been conducted on the nature of the Hawaiian family structure and child-rearing practices. Much like the other Asian sub-cultures, the nature of the family

is dependent upon cultural values and social systems. In a five year study on Hawaiian families in Hawaii, the family is described as organized and purposeful. The ultimate goal is family commitment and unity. Each family member is expected to contribute a useful function that will support the success of the family unit. The family system features "interdependence, shared-functioning, and benevolent authoritarianism on the part of the parents" (Gallimore, Boggs, and Jordan 1974). Hawaiians respect their elders, make use of indirect rather than direct confrontations, and emphasize group cooperation rather than individual negotiation.

In addition to the differences in cultural values that favor the group instead of the individual and the use of subtle rather than blatant interpersonal relationships, Hawaiians also have a different linguistic heritage that may cause conflict between the standard English speaking population and the nonstandard Hawaiian population (Choy and Dodd 1976).

SAMOANS

In describing the nature of the Samoan culture, little major resesarch has been done. A brief overview of the literature suggests that the family pattern is strongly patrilinear and the acceptance of the the patriarch as the dominant authority figure is the standard behavior. In a study of Western Samoan culture, creative and independent

thinking was suppressed in favor of deductive, rote remembering. Induction, self-motivation, determination, curiosity, and self-sufficiency were less important than quietness, reserve, and group dependence (Torrance 1962).

III. Implications for Public Education Based on Cultural Characteristics and Child-rearing Practices (answer to research quetion 3)

Japanese

The Japanese advantage in education has been a recent focus in the American edcuational movement since the The Nation At Risk Report so eloquently pointed out the huge gaps in academic achievement according to achievement test scores. One major difference in the two approaches (The Progressive American system and the Traditional Oriental System) appears to be the influence of the Japanese mother on the education of her children. The Japanese mother is single-minded in her approach to her child's education. The "kyoika-mama" or "education mama" pushes her children to excel academically. The Japanese student is sent to "juku" or after school classes or to private tutors to ensure academic success. The child is expected to excel or the parent and family "loses face." The Japanese mother spends approximately double the time on homework and working cooperatively with the child than does the American parent.

The Japanese mother is highly active in Parent-Teacher organizations. Education and the teaching profession is highly regarded. The salary for a teacher is higher than that of a public official. The term "sensei" or teacher is one of the most important honors that can be bestowed on a person.

The Japanese mother sets a style that is representative of the interdependence of the society and education as a whole. The foundation of the Japanese educational system is based on "amae" or an attitude toward people that is characterized by affection, feelings of dependency, and the expectation of emotionally satisfying responses. As a result of "amae," the Japanese student is attentive, willing to accept significant others into his/her learning, thinking or feeling, more likely to model, better able to work cooperatively, and more willing to strive for a common goal (Garfinkel 1980). Perseverance, concentration, and the development of harmonious human relationships are considered the most important educational goals (Kitano 1983).

The Japanese approach to education is, however, not without drawbacks. The stress suffered by the Japanesse student to excel and win coveted positions in meritorious universities resulted in monumental increases in the suicide rates of young Japanese. The long hours of after-school tutoring and Juku limit the socialization skills of the Japanese. The practice of lavishing gifts on teachers in order to receive "special attention" and maintain "face" in

the eyes of the community embarassed the teachers and escalated to a stage that the teachers themselves refused to accept the gifts. The discouragement of intellectual creativity is perhaps the most distressing result of the "push for excellence." Japanese children are likely restrict verbal participation and will seek to conform and obey. Rote memorization and repetitive drill, while a necessary component of education, may be the exclusive component of the oriental curriculum as is illustrated by the example :

> De Vos tells of the plight of a graduate student studying in America. He could qoute everyone but when someone asked him what he thought, he went into a depression. He realized he had never asked himself that question (Garfinkel 1980)

Americans have long fostered inductive, creative thinking (e.g. Jerome Bruner, John Dewey) in contrast to the deductive, perfectionistic model of the Japanese.

Perhaps a merger of the two educational systems will provide the best educational model for both the Japanese and American cultures. Like American educators, the Japanese appear to recognize the weaknesses in their educational model. The Council for Educational Improvement in Japan developed a report on the quality of education similar to the American report that emphasizes: individuality, fundamentals, creativity, thinking ability, power of expression, expansion of choices, humanization of the educational environment, and lifelong learning (see Appendix b). The Japanese educational system in its continuing

attempts to devlop a global, independent thinking population have also revised its curriculum to meet the changing needs of its population. (see Appendix c)

Chinese

Much like the Japanese, the Chinese student also seeks conformity, obedience, and group dependence. Perseverance and attention to task is essential in the development of the Chinese student. In light of the Chinese cultural characteristics, the behaviors to be fostered are sharing, helpfulness, friendliness, cooperation, uniformity and self-control. Appropriate behaviors such as self-control and conformity are to be expected. Just as punishment is to be conducted privately in order to save "face," recognition and reward of individual performance is to be avoided. The Chinese student also has a highly reflective response style that requires additional "wait-time" in order to respond to the particular question.

Vietnamese

Vietnamese parents express concern that the school system is in conflict with their traditional values of respect for ancestors, fathers, and teachers. The American and Japanese emphasis on active involvement in the child's educational process through such activities as PTA or parent-teacher conferences is not accepted by the Vietnamese. Much like the Chinese, the Vietnamese fear the

loss of "face" and misinterpret the overt American discipline and reinforcement system. Concern for the social/emotional well-being of the student must be handled subtly to avoid loss of "face" that occurred in this emotional scene:

> A junior High School teacher felt that she was not reaching a particular Vietnamese student. He was not disruptive, but the teacher felt that he was not fully participating in the class and requested a parent conference. The father came to school full of disgrace that his son had done something terrible. The teacher explained that she liked the student, was trying to help him and only wanted to improve communication. The father ordered the boy to apologize to the teacher. He did, American style, only to be struck by his father, who ordered him to kneel and bow to the teacher while he apologized. The student obeyed. The teacher immediately knelt on the floor with him, emotionally exclaiming that no one in America had to kneel to anyone (West 1983).

In the eyes of the Vietnamese, the teacher is the expert and therefore, it would be inappropriate to tell the teacher how to educate the child. The cultural backgrounds of the various Indochinese cultures condition the student to expect a highly structured school environment involving lectures. The use of group activities, independent projects or individual research is baffling to the Indochinese. There is apparently a need for additional teacher-direction and expanded learning techniques (e.g. inductive reasoning, the scientific method, problem solving techniques) if the Indochinese student is to be successful in the American system.

Koreans

Korean parents want their children to continue to study the Korean Language and cultural heritage. There appears to be a need for an educational program that will facilitate the acquisition of English as well as improve native language skills and cultural pride. (Kitano 1980)

Hawaiians

The Hawaiian Culture fosters group achievement rather than individual accomplishments. Eduators would be wise to develop activities that use the Hawaiian child's preference for cooperative or shared work challenges. The linguistic barrier presented by nonstandard Hawaiian English must be overcome through the development of the prevailing standard English without the extinction or loss of the second language.

Samoans

Studies of Samoan children cannot be easily generalized to students now living in the United States. It appears that the cultural traditions of the Samoans, however, do tend to foster quiet obedience to authority figures and rote memorization rather than creativity and individuality.

IV. CONCLUSION AND SUMMARY

The review of the literature and research findings indicate that Asian American cultural group have specific and unique characteristics that do influence the behavior, attitudes, and values of students. Often times these behaviors, attitudes and values differ from the dominant Anglo-American culture of the American Public School. In addition, there exist variations among the Asian American sub-cultures that may be based on historical, cultural, and

learning differences. It would be unfair to consider the Asian American group a homogeneous ethnic culture. Specific edcuational implications for Asian American students must, therefore, take into account the variations between the dominant Anglo-Culture and within the Asian sub-groups.

Based on the analysis of data regarding the growing Asian-American minority population, higher education must continue to study the nature of various Asian cultures in order to better meet the needs of the changing student population. The research and findings of higher education must be disseminated to the implemeters of the programs in a pragmatic and usable manner. There must be continued dialogue between the experts in the field of research and the practioners in order to facilitate program growth and development for the students of the Asian-American sub-culture.

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APPENDIX a

No. 43. Current Languages Other Than English Spoken at Home: 1980

[As of April 1. Based on a sample and subject to sampling variability, see text, p. 1 and Appendix III]

Current language spoken	Persons 5 to 17 years old		Persons 18 yrs old and over		Current language spoken	Persons 5 to 17 years old		Persons 18 yrs old and over	
	Total (1,000)	Difficulty with English [1] (percent)	Total (1,000)	Difficulty with English [1] (percent)		Total (1,000)	Difficulty with English [1] (percent)	Total (1,000)	Difficulty with English [1] (percent)
Total persons	47,484	(x)	182,753	(x)	Chinese	114	20.9	518	31.8
Speaking a language other than English	4,568	14.0	18,492	19.4	Greek	66	5.2	336	17.0
Spanish	2,952	15.4	8,184	27.6	Philippine languages	63	8.9	411	9.4
Italian	147	5.4	1,471	14.0	Portuguese	68	10.3	284	31.6
French	223	6.8	1,328	7.2	Japanese	34	18.7	303	19.6
German	192	8.2	1,395	4.7	Korean	60	17.0	207	32.4
Polish	41	5.7	780	10.6	Vietnamese	64	36.0	130	38.7
					All other	544	12.3	3,167	11.2

X Not applicable [1] Persons reported as speaking English "not well" or "not at all"

Source: U.S. Bureau of the Census, *1980 Census of Population*, vol. 1, chapter C (PC80-1-C); and unpublished data

No. 44. Marital Status of the Population, by Sex: 1950 to 1983

[In millions except percent. 1950 and 1960, persons 14 years old and over; thereafter, 18 and over. As of March. Prior to 1960, excludes Alaska and Hawaii. Based on Current Population Survey and excludes Armed Forces except those living off post or with their families on post, see text, pp. 1 and 2. See *Historical Statistics, Colonial Times to 1970*, series A 160-171, for decennial data]

Marital status and sex	1950	1960	1965	1970	1975	1977	1978	1979	1980	1981	1982	1983
Total	111.7	125.5	121.8	132.5	143.2	148.3	150.7	153.3	159.5	162.1	164.7	167.1
Single	25.5	27.7	18.2	21.4	25.1	27.5	29.1	30.6	32.3	33.2	34.4	35.9
Married	74.9	84.4	89.2	95.0	99.7	100.8	101.0	101.5	104.6	105.3	106.2	106.7
Widowed	9.3	10.6	10.9	11.8	11.9	11.9	12.0	12.4	12.7	12.8	12.7	12.8
Divorced	2.1	2.9	3.5	4.3	6.5	8.0	8.6	8.8	9.9	10.8	11.5	11.6
Percent of total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Single	22.8	22.0	14.9	16.2	17.5	18.5	19.3	20.0	20.3	20.5	20.9	21.5
Married	67.0	67.3	73.2	71.7	69.6	68.0	67.0	66.2	65.5	64.9	64.5	63.9
Widowed	8.3	8.4	9.0	8.9	8.3	8.0	8.0	8.1	8.0	7.9	7.7	7.7
Divorced	1.9	2.3	2.9	3.2	4.6	5.4	5.7	5.8	6.2	6.7	7.0	6.9
Males, total	54.8	60.6	58.0	62.5	67.9	70.3	71.5	72.7	75.7	76.9	78.1	79.3
Single	14.3	15.4	10.3	11.8	14.1	15.4	16.1	17.0	18.0	18.4	19.1	19.9
Married	37.2	41.8	44.2	47.1	48.4	48.9	50.1	50.3	51.8	52.1	52.5	52.9
Widowed	2.3	2.3	2.1	2.1	1.8	1.9	1.9	1.9	2.0	1.9	1.9	1.9
Divorced	.9	1.1	1.4	1.6	2.5	3.2	3.4	3.5	3.9	4.4	4.6	4.6
Percent of total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Single	26.2	25.3	17.7	18.9	20.8	21.9	22.5	23.3	23.8	23.9	24.5	25.1
Married	68.0	69.1	76.2	75.3	72.8	70.9	70.1	69.2	68.4	67.8	67.2	66.6
Widowed	4.2	3.7	3.7	3.3	2.7	2.7	2.7	2.7	2.6	2.5	2.4	2.4
Divorced	1.7	1.9	2.5	2.5	3.7	4.5	4.7	4.8	5.2	5.7	5.9	5.8
Percent standardized for age: [1]												
Single	26.2	25.3	18.4	18.5	18.8	17.2	17.9	18.6	18.7	18.9	19.5	20.1
Married	67.4	69.1	77.5	77.8	78.6	75.1	74.3	73.5	72.9	72.3	71.7	71.0
Widowed	4.7	3.7	3.6	3.3	2.8	2.8	2.8	2.8	2.7	2.7	2.5	2.5
Divorced	1.7	1.9	2.5	2.6	4.0	4.8	5.0	5.1	5.6	6.2	6.4	6.3
Females, total	57.0	64.9	63.8	70.0	75.3	77.9	79.3	80.6	83.8	85.3	86.6	87.7
Single	11.1	12.3	7.9	9.6	11.0	12.2	13.0	13.6	14.3	14.9	15.3	16.0
Married	37.6	42.6	45.0	47.9	50.3	50.9	50.9	51.2	52.8	53.2	53.8	53.8
Widowed	7.0	8.3	8.8	9.7	10.1	10.0	10.1	10.4	10.8	10.8	10.8	10.9
Divorced	1.2	1.7	2.1	2.7	4.0	4.9	5.3	5.4	6.0	6.4	6.9	7.0
Percent of total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Single	19.6	19.0	12.4	13.7	14.6	15.6	16.4	16.9	17.1	17.4	17.8	18.3
Married	66.1	65.6	70.5	68.5	64.7	65.3	64.2	63.5	63.0	62.4	61.9	61.4
Widowed	12.2	12.9	13.8	13.9	13.4	12.9	12.7	13.0	12.8	12.7	12.5	12.4
Divorced	2.2	2.6	3.3	3.9	5.3	6.2	6.6	6.6	7.1	7.6	8.0	7.9
Percent standardized for age: [1]												
Single	20.0	19.0	11.8	12.1	12.4	13.1	13.8	14.3	14.5	14.8	15.1	15.9
Married	63.9	65.6	71.8	70.8	69.2	68.0	67.0	66.3	65.9	65.3	64.7	64.1
Widowed	14.0	12.8	13.3	13.0	12.8	12.2	12.1	12.3	12.1	11.9	11.8	11.5
Divorced	2.1	2.6	3.3	4.1	5.6	6.7	7.1	7.1	7.6	8.1	8.5	8.5

[1] 1960 age distribution used as standard; standardization improves comparability over time by removing effects of changes in age distribution of population.

Source: U.S. Bureau of the Census, *Current Population Reports*, series P-20, No. 389, and earlier reports

No. 41. Native Population, by Place of Birth: 1900 to 1980

[In thousands, except percent. 1950 based on 20-percent sample, 1960 on 25-percent sample, 1970 on 15-percent sample. See source for sampling variability. 1980 data are based on a sample from the 1980 census, see text, p. 1. See also *Historical Statistics, Colonial Times to 1970*, series C 1-10]

Year	Total	Born in State of residence	Born in other States		State of birth not reported	Born in outlying areas[1]	Born abroad or at sea of American parents
			Number	Percent			
1900	85,653	51,902	13,501	20.6	180	3	67
1910	78,456	61,185	16,810	21.8	286	7	68
1920	91,790	71,071	20,274	22.1	314	38	93
1930	108,571	82,679	25,388	23.4	239	136	131
1940	120,074	92,610	26,906	22.4	280	157	122
1950	139,888	102,788	35,294	25.2	1,370	330	86
1960	169,588	119,293	44,891	26.4	4,541	660	402
1970	193,591	131,718	50,639	26.2	8,973	891	1,370
1980	212,486	144,871	65,452	30.8	(NA)	1,088	1,055

[1] Through 1950, includes Alaska and Hawaii. Includes Puerto Rico, a U.S. possession from 1898 to 1952 and a commonwealth since 1952. [2] Place of birth was allocated to those who did not report.

Source: U.S. Bureau of the Census, *U.S. Census of Population: 1980*, vol. II, part 2A; *1970*, vol. I, parts C and D; *1980 Census of Population*, vol. 1, chapter C (PC80-1-C) and chapter D (PC80-1-D).

No. 42. Population by Selected Ancestry Group and Region: 1980

[As of April 1. Covers persons who reported single and multiple ancestry groups. Persons who reported a multiple ancestry group may be included in more than one category. Major classifications of ancestry groups do not represent strict geographic or cultural definitions. The European ancestry groups shown are those with one million or more persons and other groups shown are those with 75,000 or more persons. Based on a sample and subject to sampling variability, see text, pp. 1 and 4 and Appendix III. For composition of regions, see fig. I, inside front cover]

Ancestry group	Number (1,000)	Percent distribution, by region				Ancestry group	Number (1,000)	Percent distribution, by region			
		Northeast	Midwest	South	West			Northeast	Midwest	South	West
European:[1]						Other—Con.					
English	49,598	16	23	40	21	African[4]	204	33	19	33	15
German	49,224	19	41	22	18	Chinese	894	25	9	12	55
Irish	40,166	24	26	32	18	Filipino	795	10	11	11	68
French[2]	12,892	26	27	27	19	Japanese	791	7	8	9	77
Italian	12,184	57	16	13	14	Korean	377	18	18	20	43
Scottish	10,049	19	23	35	24	Asian Indian	312	35	23	23	19
Polish	8,228	41	38	11	10	Vietnamese	215	9	14	33	44
Dutch	6,304	19	35	26	20	Jamaican	253	70	6	18	5
						Haitian	90	72	4	21	2
Swedish	4,345	15	43	12	31						
Norwegian	3,454	7	55	7	31	Mexican	7,693	1	9	35	55
Russian[3]	2,781	48	17	16	19	Spanish/Hispanic[5]	2,687	23	8	26	43
Czech[4]	1,892	18	49	18	15	Puerto Rican	1,444	73	11	9	7
Hungarian	1,777	39	33	13	14	Cuban	598	24	4	63	9
Welsh	1,665	25	27	22	27	Dominican	171	91	1	6	2
Danish	1,518	9	38	10	43						
Portuguese	1,024	80	3	6	41	Colombian	156	54	7	26	13
						Spaniard	95	36	6	36	22
Other:						Ecuadoran	88	64	7	11	18
Lebanese	395	31	27	26	16	Salvadoran	85	13	3	9	75
Armenian	213	39	14	5	42						
Iranian	120	17	15	26	42	Hawaiian	202	2	3	6	89
Syrian	107	47	20	18	15						
Arab/Arabian[5]	93	19	29	21	30	American Indian	6,716	9	24	44	24
						French Canadian	780	47	23	13	17
Afro-American	20,965	17	22	53	9	Canadian	456	42	19	15	23

[1] Excludes Spaniard. [2] Excludes French Basque. [3] Represents persons who reported as "Russian", "Great Russian", "Georgian", and other related European or Asian groups. Excludes Ukrainian, Ruthenian, Belorussian and some other distinct ethnic groups. See source for further information. [4] Includes persons who reported as "Czech," "Bohemian," and "Moravian," as well as the general response of "Czechoslovakian." [5] Represents a general type of response which may encompass several ancestry groups.

Source: U.S. Bureau of the Census, *1980 Census of Population, Supplementary Report*, series PC80-S1-10.

LARGEST U.S. METROPOLITAN AREAS (Rank by 1977 Estimate)

Source: U.S. Bureau of the Census (Series P-25)

Rank 1977	Standard Metropolitan Statistical Area	1970 Population	1977 Estimate
1	New York, N.Y.-N.J.	9,973,716	9,386,700
2	Los Angeles-Long Beach, Calif.	7,041,980	7,031,900
3	Chicago, Ill.	6,977,611	7,017,400
4	Philadelphia, Pa.-N.J.	4,824,110	4,793,900
5	Detroit, Mich.	4,435,051	4,370,290
6	Boston-Lowell-Brockton-Lawrence-Haverhill, Mass.-N.H.*	3,848,593	3,897,800
7	San Francisco-Oakland, Calif.	3,107,355	3,182,290
8	Washington, D.C.-Md.-Va.	2,910,111	3,020,100
9	Nassau-Suffolk, N.Y.	2,555,868	2,687,900
10	Dallas-Fort Worth, Tex.	2,378,353	2,673,300
11	Houston, Tex.	1,999,316	2,512,290
12	St. Louis, Mo.-Ill.	2,410,602	2,379,800
13	Pittsburgh, Pa.	2,401,362	2,294,500
14	Baltimore, Md.	2,071,016	2,146,900
15	Minneapolis-St. Paul, Minn.-Wis.	1,965,391	2,037,200
16	Newark, N.J.	2,057,468	1,969,200
17	Cleveland, Ohio	2,063,729	1,949,600
18	Atlanta, Ga.	1,595,517	1,831,500
19	Anaheim-Sta. Ana-Garden Grove, Calif.	1,421,233	1,800,800
20	San Diego, Calif.	1,357,854	1,683,000
21	Denver-Boulder, Colo.	1,239,477	1,464,300
22	Miami, Fla.	1,267,792	1,441,200
23	Seattle-Everett, Wash.	1,424,805	1,427,200
24	Milwaukee, Wis.	1,403,884	1,426,500
25	Tampa-St. Petersburg, Fla.	1,088,549	1,389,500
26	Cincinnati, Ohio-Ky.-Ind.	1,387,207	1,375,400
27	Buffalo, N.Y.	1,349,211	1,313,000
28	Riverside-San Bernardino-Ontario, Calif.	1,141,307	1,305,600
29	Kansas City, Mo.-Kans.	1,273,926	1,293,300
30	Phoenix, Ariz.	971,228	1,253,600
31	San Jose, Calif.	1,065,313	1,217,300
32	Indianapolis, Ind.	1,111,352	1,143,800
33	New Orleans, La.	1,046,470	1,133,100
34	Portland, Oreg.-Wash.	1,007,130	1,121,500
35	Columbus, Ohio	1,017,847	1,086,800
36	Hartford-New Britain-Bristol, Conn.*	1,035,195	1,052,000
37	San Antonio, Tex.	888,179	1,024,900
38	Rochester, N.Y.	961,516	970,200
39	Sacramento, Calif.	803,793	929,400
40	Memphis, Tenn.-Ark.-Miss.	834,103	886,500
41	Louisville, Ky.-Ind.	867,330	883,000
42	Fort Lauderdale-Hollywood, Fla.	620,100	864,400
43	Providence-Warwick-Pawtucket, R.I.*	855,495	852,000
44	Dayton, Ohio	852,531	833,100
45	Salt Lake City-Ogden, Utah	705,458	822,200
46	Bridgeport-Stamford-Norwalk-Danbury, Conn.*	792,814	807,000
47	Birmingham, Ala.	767,230	805,300
48	Norfolk-Virginia Beach-Portsmouth, Va.-N.C.	732,600	802,600
49	Albany-Schenectady-Troy, N.Y.	777,977	794,300
50	Toledo, Ohio-Mich.	762,656	777,400
51	Greensboro-Winston-Salem-High Point, N.C.	724,129	774,000
52	Nashville-Davidson, Tenn.	699,271	773,000
53	Oklahoma City, Okla.	699,092	768,500
54	New Haven-West Haven-Waterbury-Meriden, Conn.*	744,948	758,100
55	Honolulu, Hawaii	630,528	723,400
56	Jacksonville, Fla.	621,827	694,200
57	Akron, Ohio	679,239	660,800
58	Syracuse, N.Y.	636,596	647,500
59	Gary-Hammond-E. Chicago, Ind.	633,367	644,300
60	Worcester-Fitchburg-Leominster, Mass.*	637,037	643,400
61	Northeast Pennsylvania, Pa.	621,882	628,700
62	Allentown-Bethlehem-Easton, Pa.-N.J.	594,382	624,100
63	Tulsa, Okla.	549,153	609,700
64	Richmond, Va.	547,542	603,300
65	Charlotte-Gastonia, N.C.	557,785	597,000
66	New Brunswick-Perth Amboy-Sayreville, N.J.	583,813	593,500
67	Orlando, Fla.	453,270	583,000
68	Springfield-Chicopee-Holyoke, Mass.*	583,031	580,400
69	Omaha, Nebr.-Iowa	542,646	580,900
70	Grand Rapids, Mich.	539,225	575,600
71	Jersey City, N.J.	607,839	564,100
72	Youngstown-Warren, Ohio	537,124	540,600
73	Greenville-Spartanburg, S.C.	473,454	526,400
74	Wilmington, Del.-N.J.-Md.	499,493	516,200
75	Flint, Mich.	508,664	514,400
76	Long Branch-Asbury Park, N.J.	461,849	491,600
77	Raleigh-Durham, N.C.	419,254	487,100
78	West Palm Beach-Boca Raton, Fla.	348,993	476,900
79	Austin, Tex.	323,158	474,300
80	Fresno, Calif.	413,329	471,900
81	New Bedford-Fall River, Mass.*	444,301	467,800
82	Oxnard-Simi Valley-Ventura, Calif.	378,497	467,800
83	Paterson-Clifton-Passaic, N.J.	460,782	461,600
84	Lansing-East Lansing, Mich.	424,271	455,100
85	Tucson, Ariz.	351,667	454,600
86	Knoxville, Tenn.	409,409	449,100
87	Baton Rouge, La.	375,628	435,200
88	El Paso, Tex.	359,291	434,700
89	Harrisburg, Pa.	410,505	428,900
90	Mobile, Ala.	376,690	425,100
91	Tacoma, Wash.	412,344	423,400
92	Johnson City-Kingsport-Bristol, Tenn.-Va.	373,591	408,200
93	Chattanooga, Tenn.-Ga.	370,857	403,200
94	Albuquerque, N. Mex.	333,266	401,500
95	Canton, Ohio	393,799	401,000
96	Wichita, Kans.	389,352	394,900
97	Charleston-N. Charleston, S.C.	336,125	385,400
98	Davenport-Rock I.-Moline, Iowa-Ill.	362,638	375,000
99	Columbia, S.C.	322,880	374,300
100	Fort Wayne, Ind.	361,584	370,400
101	Little Rock-N. Little Rock, Ark.	323,296	369,200
102	Newport News-Hampton, Va.	333,148	364,600
103	Beaumont-Port Arthur-Orange, Tex.	347,568	363,900
104	Bakersfield, Calif.	330,234	363,800
105	Peoria, Ill.	341,979	362,000
106	Las Vegas, Nev.	273,288	359,620
107	Shreveport, La.	333,826	356,500
108	York, Pa.	329,540	351,800
109	Lancaster, Pa.	320,079	347,900
110	Des Moines, Iowa	313,562	333,000
111	Utica-Rome, N.Y.	340,670	326,800
112	Trenton, N.J.	304,116	316,900
113	Madison, Wis.	290,272	313,000
114	Stockton, Calif.	291,073	311,400
115	Spokane, Wash.	287,487	310,200
116	Binghamton, N.Y.-Pa.	302,672	305,700

*New England County Metropolitan Area.

STANDARD CONSOLIDATED STATISTICAL AREAS (SCSA) Source: U.S. Bureau of the Census

Rank 1977	Standard Consolidated Statistical Area	1970 Population	1977 Estimate
1	New York-Newark-Jersey City, N.Y.-N.J.-Conn.	17,494,149	16,485,800
2	Los Angeles-Long Beach-Anaheim, Calif.	9,983,017	10,605,200
3	Chicago-Gary, Ill.-Ind.	7,610,978	7,661,700
4	Philadelphia-Wilmington-Trenton, Pa.-Del.-Md.-N.J.	5,627,719	5,627,000
5	San Francisco-Oakland-San Jose, Calif.	4,423,797	4,693,400
6	Detroit-Ann Arbor, Mich.	4,669,154	4,620,400
7	Boston-Lawrence-Lowell, Mass.-N.H.	3,848,593	3,525,000 (1976)
8	Cleveland-Akron-Lorain, Ohio	2,999,811	2,874,400
9	Houston-Galveston, Tex.	2,169,128	2,707,600
10	Miami-Fort Lauderdale, Fla.	1,887,892	2,305,600
11	Seattle-Tacoma, Wash.	1,836,949	1,850,600
12	Cincinnati-Hamilton, Ohio-Ky.-Ind.	1,813,414	1,825,900
13	Milwaukee-Racine, Wis.	1,574,722	1,603,300

The Council also aims at helping to develop Japanese citizens who are competent to inherit the traditional Japanese culture and who are competent to make a relevant contribution to the international community while maintaining the consciousness of being a Japanese. To achieve this aim, the Council identified the following basic concepts in order to promote, on the basis of the present state of affairs in education, an educational reform which can cope with the changing times. The first basic concept, that is, the "principle of putting emphasis on individuality" was identified as the most important one to be emphasized through all the aspects of the coming educational reform. This particular principle is implied also in all the other concepts outlined below.

In promoting educational reform, the improvement of the quality of education and research should always be attempted. Further, appropriate financial measures should be taken in the context of the whole national government finance.

(1) Principle of Putting Emphasis on Individuality

The most important in the educational reform to come is to do away with the uniformity, rigidity, closedness and lack of internationalism, all of which are deep-rooted defects of our educational system, and to establish the principles of dignity of individuals, respect for the individual, freedom and self-discipline, and self-responsibility — in other words, the principle of putting emphasis on individuality.

Human life is linked with the past, the present and the future. Individuals are living in a world of complicated human inter-dependence at all levels — at home, at school, at the local level and at the national level.

Behind the principle of putting emphasis on the dignity of individuals and on individuality is the perception that, in the horizontal and vertical breadth of time and space, each individual is a distinctive independent human being and that the vitality of a particular group is generated by distinctive personalities of individuals composing the group.

Individuality means not only the individuality of each person but also the individuality of each family, each school, each community, each industrial firm, each nation, each culture, each era, etc. Each of these individualities is not isolated from other individualities. Only those who know their own

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individuality, develop it to the full and fulfill their own responsibility, can pay due regard to the individuality of others people and help develop it to the full.

Freedom is quite different from looseness, anarchy, irresponsibility or lack of discipline. Freedom implies assuming heavy responsibility. Those who are living in a society where increasing freedom of choice is provided are required to have the capacity to shoulder this lofty freedom and to assume growing responsibilities while enjoying freedom. In this sense the dignity of an individual, respect for individuality, freedom, self-discipline and responsibility are inseparable from each other. To develop oneself fully is to help develop others to the full, to know oneself is to know others, and to think much of oneself is to think much of others, and vice versa. In other words, oneself and others are interwoven with each other.

To know both oneself and others, to respect both oneself and others, to develop fully the individuality of both oneself and others — all these are the eternal and universal ideals acceptable to any individuals, to any society and to any nation.

The principle of putting emphasis on individuality is the main principle for the coming educational reform. All aspects of our educational system, including the content and methods of teaching, educational structures and government policies in education, should be reviewed drastically in the light of this main principle.

(2) Putting Emphasis on Fundamentals

The younger generation, in their childhood and adolescence, must be taught without fail by the older generation such skills as are needed for them to continue their learning throughout life. They also should be taught the fundamentals needed to develop sound characters. Rich and diverse individualities can be built up only on the foundation of well-established fundamentals. Today, however, as is evidenced in the present state of confusion in education, the fundamentals for character formation have not been given full attention in the education, both formal and non-formal, provided at home, at school and in local communities.

On the basis of this perception, we must stress the importance of a well-balanced development of morality, intellect and physical fitness of children, as well as of the cultivation of

sensibility and useful skills.

Schools must make further efforts so that children may fully acquire basic skills and knowledge through all of moral education, academic education and physical education.

Further, consideration for others, respect for the dignity of life, reverence for nature, a sense of responsibility, self-reliance, self-support, self-control, good manners, kindness, and a rich sensibility should be fostered primarily at home. It is important for every home and every community to deal with moral education, discipline and esthetic education. Physical health should also be stressed because it constitutes the basis of a sound life. Further, in education in the information-oriented society, due consideration should be given to the development of both sensibility and useful skills.

(3) Cultivation of Creativity, Thinking Ability and Power of Expression

In coping with the changes anticipated in our society in the coming years as we move into the 21st century, creativity and the ability to think, to express oneself and to act are particularly required for individuals. These qualities and competencies will be very important in the future also in order to enable our scientific research to make a relevant contribution to the international community.

It cannot be denied, however, that Japan's education so far has tended to be characterized by "cramming" with an emphasis on memorization. In the coming years, the ability to make proper use of acquired knowledge and information, as well as the ability to think, create and express, must be further stressed.

Creativity is closely related to individuality. It can be fostered only when individuality is encouraged.

Further, the coming information age will involve more possibilities for individuals to develop to the full their own intellectual potential, as well as their ability for information processing.

With this in mind, in formal education in the coming years special emphasis should be placed on cultivating, while

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on fundamentals, creativity and thinking power — the ability to think logically, to form abstractions imagine — , as well as the ability to express oneself.

. Expansion of Opportunities for Choices

In the progress of modernization since the Meiji era Japan has become a nation with high-level education, culture and standard of living. As a result, the expectations of the culture with regard to the content of education have been heightened and more diversified. And the main demands for education are gradually shifting from quantitative ones to qualitative ones.

In order to cope flexibly with these heightened and diversified demands for education and to do away with the adverse effects of uniformity and closedness of education, it is of great importance to ensure the expansion of opportunities for choices in education. To achieve this aim, the structure of both educational administration and the school system must be more flexible and decentralized. And there needs to be relevant deregulation in the field of education. This expansion of opportunities for choices is particularly important at the levels of upper secondary and higher education.

(5) Humanization of the Educational Environment

Today both the living circumstances and the educational environment for children have been deteriorating.

In schools, because of excessive competition in entrance examinations, person-to-person communication, warm human contacts, friendship and mutual trust between pupils themselves and between pupils and teachers have tended to disappear.

Further, the progress of science and technology, including the advance of information technology, as well as the progress of urbanization, have been preventing children from cultivating a good human nature in their life at home and in the community. Children also have been losing the opportunity to train themselves by working together with their friends in a natural environment.

In this context, it is essential to re-examine the distribution of educational functions between the school on the one hand

and the family and the community on the other hand, and thus to pursue a new pattern of family life and community life. It is also essential that every teacher endeavor to understand the physical and mental characteristics of children, that an educational process be introduced whereby children may be trained both physically and mentally in a natural environment, and that full consideration be given to providing appropriate conditions for children's school environment, as well as for their life environment, so that they may develop sound bodies and minds.

(6) Transition to a Lifelong Learning System

Recent demographic trends clearly indicate that the number of young people will be decreasing and the middle-aged and elderly population will account for a larger proportion of the total population of this country. In order to maintain and enhance the vitality of society despite such demographic trends, we ought to transform our society so that middle-aged and elderly people may actively participate in, and contribute to, social and economic activities and thus make their life a worthwhile and satisfactory one. As we move from the "50-year-career" life style to the "80-year-career" life style, our society ought to be transformed so that it may be more relevant to the longer life span of the population.

Further, together with a higher standard of living, a higher level of academic attainment, and increased leisure-time, the value systems of people have become sophisticated and diversified. Today the Japanese people have come to place more value on improving the quality of life and on spiritual and cultural fulfillment rather than on material desires. People are seeking more individual and diverse life styles as their desire to achieve self-realization increases.

In addition, as our society is going to be more information-oriented and more internationalized, it will be essential for people to engage constantly in learning new knowledge and new techniques.

Given this sort of impact on education, it will be very important to create a "lifelong learning society" where various learning opportunities are provided for people throughout life, or in other words, a society where people are "learning while working" and where due regard is given to individual and

diverse life styles.

(7) Coping with Internationalization

If our nation is to survive and develop in the age of internationalization, it is essential that we design our educational reform from the standpoint of internationalization. In order to respond to the great expectations regarding Japan from overseas, it is necessary for the Japanese people to contribute actively to the international community, keeping in mind a broad understanding of and tolerance towards foreign cultures while maintaining a deep understanding and love of Japanese culture. Our endeavors to gain trust in the international community are also needed.

To cope with this age of internationalization, we should considered. One of them is how the education sector should cope with the possible impact of the spread of information technology upon the vitalization of the educational functions of various mass media, and how the education sector should deal with the negative impact of information technology on human beings. The other aspect is how the educational system itself should adopt and utilize the results of information science and technology in the content and methods of education and in various other areas.

The whole educational process, both in formal and non-formal education, needs to be reviewed in the light of these two aspects.

COURSE OF STUDY FOR ELEMENTARY SCHOOLS IN JAPAN

(Notification No. 155 of Ministry of Education, Science and Culture)

EDUCATIONAL AND CULTURAL EXCHANGE DIVISION
UNESCO AND INTERNATIONAL AFFAIRS DEPARTMENT
SCIENCE AND INTERNATIONAL AFFAIRS BUREAU
MINISTRY OF EDUCATION, SCIENCE AND CULTURE
GOVERNMENT OF JAPAN
1983

PREFACE

The present Course of Study for Elementary Schools was officially announced on 23 July, 1977 (Notification No.155 of the Ministry of Education, Science and Culture) and was put into effect on 1 April, 1980.

It is hoped that the English version of the Course of Study for Elementary Schools will serve to introduce abroad the contents of elementary education in Japan. The translation has been prepared by the National Institute for Educational Research.

Educational and Cultural Exchange Division
Unesco and International Affairs Department
Science and International Affairs Bureau
Ministry of Education, Science and Culture

February, 1983

Course of Study for Elementary Schools

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CHAPTER 3 MORAL EDUCATION

I. OVERALL OBJECTIVES

The objectives of Moral Education are based on the basic spirit of education stated in the Fundamental Law of Education and the School Education Law. Moral Education, in other words, is aimed at realizing a spirit of respect for human dignity in the actual life of family, school, and community, endeavouring to create a culture that is rich in individuality and to develop a democratic society and state, training Japanese to be capable of contributing to a peaceful international society, and cultivating their morality as the foundation thereof.

In the class of Moral Education, based on the above objectives, instruction should be given so as to develop pupils' ability to practice morality by maintaining close relations with moral education conducted in the class of each Subject and in Special Activities, and supplementing, intensifying, and integrating this moral education through systematic and developmental instruction, by enhancing pupils' ability to make moral judgement, by enriching their moral sentiments, and by seeking improvements in their moral attitudes and the willingness for practice.

II. CONTENTS

1. To hold life in high regard, to promote good health, and to maintain safety.

As for the major teaching contents, it is desirable that, in the lower grades, one should learn to take care of one's health and to protect oneself from risks, and, in the middle grades, to make efforts to maintain health and safety for oneself and others, and, in the higher grades, to hold in high regard the lives of oneself and others.

2. To observe good manners, and to live in an orderly manner.

As for the major teaching contents, it is desirable that, in the lower grades, one should learn to greet others in daily life, to be tidy, and to be punctual, and, in the middle grades, to observe good manners and make effective use of time, according to the situation, and, in the higher grades, to recognize the importance of observing good manners and to live in an orderly manner.

3. To keep oneself neat and tidy, and to make good use of goods and money.

As for the major teaching contents, it is desirable that, in the lower grades, one should learn to keep oneself neat and tidy, to distinguish one's belonging from others, and to use things carefully, and, in the middle and higher grades, to make efforts

As for the major teaching contents, it is desirable that, in the lower grades, one should learn to listen to the opinions of others and admit frankly one's own mistakes or faults, and to behave unselfishly, and, in the middle grades, to live a life of moderation, and, in the upper grades, to reflect always on one's words and behaviour, to act with prudence and to live an orderly life.

10. To love nature, and to have affection towards animals and plants with a tender heart.

As for the major teaching contents, it is desirable that, in the lower and middle grades, one should learn to become intimate with nature and love and care for animals and plants with a tender heart, and, in the upper grades, to protect nature with love and care.

11. To esteem beautiful and noble things, and to have a pure mind.

As for the major teaching contents, it is desirable that, in the lower and middle grades, one should learn to take care of beautiful and noble things, and, in the higher grades, to respect noble things and have a pure mind.

12. To know one's own characteristics, and to develop one's strong points.

As for the major teaching contents, it is desirable that, in the lower and middle grades, one should learn to notice one's own characteristics, and, in the higher grades, to know one's strong points and to devolp them.

13. To be always filled with aspiration, to aim toward higher goals, and to strive for their realization.

As for the major teaching contents, it is desirable that, in the lower grades, one should learn to do things with zeal and to feel the joy of accomplishing things, and, in the middle grades, to set goals for oneself and strive towards their realization, and, in the higher grades, to strive towards higher goals and proceed with hope.

14. To think about things in a rational way, and always to have an attitude of inquiry.

As for the major teaching contents, it is desirable that, in the lower grades, one should learn to think fully before one does anything, and in the middle grades, to make efforts to have always an attitude of inquiry, and, in the higher grades, to value truth and to behave critically and with judgement and determination always being broad-minded.

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15. To apply one's original ideas, and to cultivate actively new fields.

As for the major teaching contents, it is desirable that, in the lower grades, one should learn to work by applying one's original ideas, and to carry out positively what one thinks is right, and, in the middle grades, to conceive of new ideas and methods, and, in the higher grades, to cultivate actively new fields.

16. To be kind to everybody, and to care for the weak and the unfortunate.

As for the major teaching contents, it is desirable that, in the lower grades, one should learn to be kind to friends and younger people, and, in the middle grades, to comfort and encourage willingly the weak and unfortunate, and, in the higher grades, to consider the positions of other people by putting oneself in their place and to have warm relationships with everybody.

17. To respect those who devote themselves to others, and to appreciate their work.

As for the major teaching contents, it is desirable that, in the lower grades, one should learn to appreciate those who take care of others, and, in the middle grades, to respect and appreciate those who devote themselves to public welfare, and, in the higher grades, to admire the great achievements of one's predecessors.

18. To trust in and to be helpful to one another.

As for the major teaching contents, it is desirable that, in the lower grades, one should learn to be friendly and help one another and give encouragement to others, and, in the middle grades, to give friendly advice, and, in the higher grades, to trust in friends and not to betray them.

19. To be fair and impartial to everybody without prejudice.

As for the major teaching contents, it is desirable that, in the lower grades, one should learn not to be occupied with one's personal likes and dislikes, and, in the middle and higher grades, to be fair and impartial to everybody without prejudice.

20. To understand others' feelings and positions, and to forgive others' faults generously.

As for the major teaching contents, it is desirable that, in the lower grades, one should learn to forgive others' faults, and, in the middle grades, to understand others' positions and forgive

others' faults, and, in the higher grades, to respect objectively the opinions and positions of others which differ from one's own.

21. To understand the rules and the significance of making rules by oneself, and to follow them willingly.

As for the major teaching contents, it is desirable that, in the lower grades, one should learn to obey rules and regulations, and, in the middle and higher grades, to understand fully the significance of rules and regulations and obey them willingly, and to make good rules on one's own and make improvements to them according to circumstances.

22. To assert one's rights properly, and to perform one's duties faithfully.

As for the major teaching contents, it is desirable that, in the lower and middle grades, one should learn to perform one's duties faithfully, and, in the higher grades, to assert one's rights properly, and to understand the relationship between rights and duties.

23. To appreciate the value of work, and to co-operate actively in the service of others.

As for the major teaching contents, it is desirable that, in the lower grades, one should learn to strive to work, and, in the middle grades, to work together in the service of others, and, in the higher grades, to understand the significance and value of work and to work willingly in the service of others.

24. To take care of public property, and to protect public morality with a full awareness of being a member of society.

As for the major teaching contents, it is desirable that, in the lower and middle grades, one should learn to take care of public property and not to cause trouble to others, and, in the higher grades, to protect public morality and to serve the public willingly.

25. To love and respect all members of one's family, and to strive to have a good home.

As for the major teaching contents, it is desirable that, in the lower grades, one should learn to have gratitude and affection toward one's parents, and, in the middle grades, to perform one's role in the family as a member of one's family, and, in the higher grades, to understand the positions of the respective members of one's family and to make efforts to have a good home.

26. To love and respect people at school, and to strive to establish

good school traditions.

As for the major teaching contents, it is desirable that, in the lower grades, one should learn to have gratitude and affection towards people at school, and, in the middle grades, to have affection towards school and to strive to make school a pleasant place, and, in the higher grades, to realize one's responsibility as a member of the school and to strive for the establishment of good school traditions.

27. To love the nation with pride as a Japanese, and to contribute to the development of the nation.

As for the major teaching contents, it is desirable that, in the lower grades, one should learn to cultivate one's feelings towards the nation as a citizen, and, in the middle grades, to learn to love one's hometown and to protect the land, culture, and traditions of the motherland, and, in the higher grades, to be aware of one's responsibility as a Japanese and to strive for the development of the nation.

28. To have proper understanding of the love towards the people of the entire world, and to become an individual who can contribute to the welfare of mankind.

As for the major teaching contents, it is desirable that, in the lower and middle grades, one should learn to cultivate feelings of friendship toward foreign peoples and to co-operate with kind hearts toward them, and, in the higher grades, to respect the lives and cultures of foreign peoples, and to co-operate with them in contributing to the peace of the world and to the welfare of mankind.

III. PREPARATION OF THE TEACHING PROGRAMME AND POINTS FOR SPECIAL CONSIDERATION IN TEACHING

1. In preparing the teaching programme, consideration should be given to taking up and emphasizing the particularly important contents on the basis of the correlation between Moral Education conducted in the class of each Subject and in Special Activities, and to linking the several contents to one another for teaching.

2. The matters mentioned in II. Contents indicate the major desirable contents according to the stages of the grades. In preparing the teaching programme, careful consideration should be given to these matters.

3. The teaching programme should be prepared specifically according to the realities of the region and pupils, and should be treated with flexibility and not to be viewed as fixed.

4. In instructing pupils, consideration should be given to deepen-

and mutual understanding between the school, the families and the community so that the effectiveness of teaching may be further enhanced.

3. It is important to be aware of the level of the pupils' morality at all times. However, it is not proper to apply the same rating method that is used for each Subject with respect to the evaluation in the class of Moral Education.

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